

Genesis 3:18 “Both thorns and thistles shall grow for you to deal with. You will eat the vegetables of the field.

8. Man now has to work for sustenance where previously all logistics were provided by the perfect environment of Eden. Presently, human happiness is realized by personal efforts to provide for one’s family.
9. Note that the laws of divine establishment are now being introduced: first, marriage and second free enterprise. You are free to eat that which you harvest.

Ecclesiastes 9:9 Enjoy life with your beloved wife during all the days of your fleeting life that God has given you on earth during all your fleeting days, for that is your reward in life and in your burdensome work on earth under the sun. (NET)

Genesis 3:19 By the sweat of your brow will you eat food until you return to the ground, for out of it you were taken; for you are dust and to dust you will return.” (NET)

10. The collective overt sins that both the woman and the man committed have resulted in the situation they now endure. They are alive in human bodies which demand physical work to maintain. Their happiness is linked to their devotion to the details of life that the earth provides, yet at the end of it all, they will return to the dust.
11. Next we find that a number of details that occur leading to the couple’s expulsion from the Garden of Eden:

Genesis 3:20 Now the man called his wife’s name Eve [חַוְוָה] (*Chawwah*); Εὐα (*Eúa*): “Life”], because she was the mother of all living.

12. The name “Eve” in English translations is not from the Hebrew name *Chawwah*. It is derived from the Septuagint’s Greek translation of the Old Testament. Therefore, the woman’s name, *Chawwah* was translated into the Greek text as *Eúa*. “Eve” is the King James Version’s transliteration of *Eúa* which has remained thus in all English translations of Bibles.

Genesis 3:21 The Lord God made garments out of animal skin for *Atham* and his wife and clothed them.

13. Notice the advent of animals for human use. This is the first occasion of animals being used for clothing for humans and also the first shedding of blood in the Bible.

(End JAS4.53.Rev. See JAS4.54.Rev for continuation of study at p. 531.)



14. This action by the Lord confirms that, as fallen Homo sapiens, Adam and Eve had from their own free will placed their personal faith in Jesus for salvation and eternal life. This is commemorated by the Lord's provision of animal skins for their clothing:

All God's dealings with people as sinners can be traced back to this act of disobedience by Adam and Eve. God is a saving God, however, and the fact that He clothed Adam and Eve testifies to that. An animal was sacrificed to provide garments of skin, and later all Israel's animal sacrifices would be part of God's provision to remedy the curse—a life for a life. The sinner shall die! (Ezekiel 18:20; Romans 6:23.) Yet he will live if he places his faith in the Lord, who has provided a Substitute. The skin with which God clothed Adam and Eve perpetually reminded them of God's provision. Similarly in the fullness of time God accepted the sacrifice of Jesus Christ, and on the basis of that atonement He clothes believers in righteousness (Romans 3:21–26).¹

Genesis 3:22 And the Lord God said, “Now that the man has become like one from among Us, knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever. (EXT)

15. In verses 22–24, 'Atham's status is dramatically changed. Previously, 'Atham and 'Ishshah had Perfect Life. This was not Eternal Life. Instead, they were Homo sapiens with perfect bodies that were capable of living indefinitely. Their bodies did not possess a sin nature, so that situation could be maintained for as long as they did not commit a personal sin.
16. It was in this status they functioned as witnesses for the Prosecution. With Perfect Life, their souls would have never been challenged to violate their original status quo.
17. Now the first phase of the Appeal is over. The couple started out innocent with Perfect Life. The second phase began with the inauguration of the conscience in Genesis 3:7, “The eyes of them were both opened.” Ergo, Lucifer won the first round.

¹ Allen P. Ross, “Genesis” in *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament*, eds., John F. Walvoord and Roy B. Zuck (Wheaton, Ill.: Victor Books: SP Publications, 1985), 33.



18. Because the original couple sinned, then the Appeal shifts into a new phase. The serpent was reprimanded by the Lord in Genesis 3:14–15 while a new dispensation began.
19. The couple was sent out of Eden, divine provisions are no longer available, and 'Atham must till the soil for his sustenance.

Genesis 3:23 So the Lord God permanently expelled [Pi'el imperfect of שָׁלַח (*shalach*):] him ['Atham] from the orchard in Eden to till [Qal infinitive of עָבַד (*'avath*): "cultivate"] the ground from which he had been taken.

v. 24 When He forcefully drove [Pi'el imperfect of גָּרַשׁ (*garash*): "banished"] the man out, He placed [Hiph'il imperfect of שָׁחַן (*shachan*): "permanently caused to be deployed"] on the eastern side of the orchard in Eden angelic sentries [כְּרוּבִים (*keruv*): "cherubim"] who used the flame of a whirling [הִפְּךָ (*haphak*): "rotating"] sword to guard the way [שָׁמַר + דֶּרֶךְ (*shamar + derek*): block access] to the Tree of Life. (NET)

20. The Tree of Life enabled our original parents to acquire capacity for happiness. However, God will not permit happiness to coexist with sin. When 'Atham and 'Ishshah sinned, their Perfect Life came to an end.
21. At that point they fell and became witnesses for the defense. Later they placed their personal faith in Jesus Christ and acquired the status of eternal life. This sequence we noted in Genesis 3:16 through Genesis 3:21. This final verse indicates their salvation:

Genesis 3:21 The Lord God made garments out of animal skin for Adam and his wife and clothed them.

22. Adam and Eve are saved yet now their bodies have sin natures that can be deployed by their negative volitions' submission to their several lust patterns. The presence of these sin natures in every cell of their bodies will eventually result in their physical deaths.
23. Consequently, the original couple must now reproduce so that other witness can be called to testify before the Divine Court of Appeals, as witnesses for the Prosecution or witnesses for the defense.
24. Those individuals who become the successors of Adam and Eve are the subjects of Genesis, chapter 4 and following.



Initial Witnesses Who Testify before the Divine Court of Appeals.

1. The system by which replacement witnesses will be called before the Court is by means of procreation:

Genesis 4:1 Now the man had marital relations with his wife Eve, and she became pregnant, and gave birth to Cain, and said, “I have created a man just as the Lord did!” (NET)

v. 2 Then she continued to have relationship with Adam giving birth to Cain’s brother Abel. Now Able took care of the flocks of sheep, but Cain was a farmer who cultivated the ground.

v. 3 So it came to pass after a lapse of time, that Cain brought a bloodless offering [מִנְחָה (*minchah*)²] to the Lord from the produce of the ground. (EXT)

2. The planet fell due to the fall of man caused by Adam’s sin. God provided the means of sustenance from the earth, but now, following the fall, the earth had to be cultivated by man to acquire its sustenance.
3. In perfection, there were no weeds, bugs, and drought that could destroy crops, but now, in the earth’s fallen environment, such is the norm. This required Cain to work the fields to produce his agrarian harvests.
4. It is true that Cain was a competent farmer. His vegetables were no doubt quite tasty. But this offering had nothing whatsoever to do with eating. It had to do with honoring the Lord and especially the act of paying homage to Him as noted in footnote 2 below.
5. Prior to the arrival of Jesus Christ on Calvary’s cross, the judgment of mankind’s sins, were presented through rituals. The first sacrifices, post fall, occur in Genesis: Chapter Four.
6. Since Adam and Eve committed a sin when they ate the forbidden fruit, their previous status quo of a Perfect Life came to an end and was followed by their spiritual death.
7. Their salvation is affirmed in Genesis 3:21. Their salvation is secure, but their bodies were fallen and, except for the Rapture, will eventually die physical death. However, their human souls possess Eternal Life.

² “The noun *minchah* occurs 211 times in the Hebrew Old Testament. Of these, 113 occurrences are in the Pentateuch, 44 in the Prophets, 33 in the Deuteronomistic history, 16 in Chronicler’s history, and only 6 in the Psalms. This distribution derives not least from the two main semantic specifications “sacrifice, offering” and “gift.” Genesis 4:3,4,5: *minchah* refers to a “sacrificial offering” in a broad, general sense; indeed, one cannot yet strictly ascertain that it even constitutes a sacrificial term. It probably refers rather to a “gift/offering to a superior.” (Heinz-Josef Fabry, “מִנְחָה” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott [Grand Rapids: William B. Eerdmans Publishing Co., 1997], 8:412.)



8. Their fall and redemption are the subjects of Genesis: Chapter Three. Chapter Four presents them as Homo sapiens, but with bodies corrupted by the sin nature ultimately will result in physical death.

9. The drama in Genesis 4 continues in verse 4:

Genesis 4:4 But Abel, he also brought of the first born of his flock and of the best parts thereof. The Lord had regard for Abel and for his offering;

v. 5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

10. Both men brought offerings as directed, but with quite different motivations. Cain's offering was bloodless offering from his crops while Able brought the first born of his flock and its best parts.

11. Abel's offering was superior because he did not give any thought about just going through the motions. His desire was to present to the ultimate Provider a choice portion of the sheep the Lord provided.

12. Cain's vegetables were offered because he felt the whole exercise was silly but he went along with the idea, but without gratitude.

13. Therefore, the two sons of Adam and Eve have had their first opportunity to pay homage to God. Cain showed no gratitude for the grace of God while Abel recognized the importance of showing gratitude. His offering was the best of his flock.

14. This exercise was designed to discover in both men who would show proper gratitude to the ultimate provider of their means of physical sustenance. Because of Cain's obvious absence of grace orientation to the Lord, he is the recipient of a divine dressing down.

Genesis 4:6 Then the Lord said to Cain, "Why are you angry? And why do have that angry facial expression?"

v. 7 "If you do well [orient and adjust to divine mandates] will not your countenance be lifted up? And if you do not do well [reject the gospel], sin [חַטָּאת (*chatta'th*)] is crouching [רָבַץ (*ravas*)] at the door; whose desire [תְּשׁוּקָה (*teshuqah*)] is to dominate you, but you must master it [Qal future imperfect of מָשַׁל (*mashal*): through the free-will choice of faith alone in Messiah alone].

15. Cain's status in the Adamic family was based on the Old Testament principle of primogeniture: an exclusive right of inheritance belonging to the eldest son.



16. This means that as first-born son, Cain becomes at Adam's death the *paterfamilias*: "head of the household." When the sacrifices were conducted according to schedule, Cain valued his vegetables as superior to Abel's animal.
17. When the Lord rejected Cain's sacrifice before the entire family, it resulted in an inner resentment that was reflected by the expression on his face — his countenance fell.
18. The mental attitude behind it was known to the Lord and in verse 6 He asks Cain why he was resentful. The Lord did not need to hear the answer to the question as omniscience already knew. The line of questioning was designed to alert Cain to his sins.
19. In addition, the Lord gives Cain an analysis of his choices: **(1)** If you do well, i.e., arrive with a grace mental attitude, then you will be accepted. However, **(2)** if you do not do so then you will enter into locked-in negative volition and fall under the power of satanic influence. This is the warning of the last half of Genesis 4:7b.
20. This is Cain's opportunity to believe in Messiah and assume his rightful place as priest-designate of Adam's family. The warning contains a double entendre: an ambiguity of meaning arising from language that lends itself to more than one interpretation.
21. The first key to the double entendre is the word for sin: **חַטָּאת** (*chatta'th*): "sin offering." This word can be interpreted either way. Thus, the Lord places a challenge before Cain's volition.
22. With reference to "sin," its meaning refers to Cain's arrival without recognition of his unconfessed sins. He just thinks his vegetables are so impressive that the Lord would be pleased with his offering.
23. With reference to his "sin offering," it refers to the opportunity Cain has to repent, i.e., to change his mind about his carnality. In other words, the Lord is offering Cain an opportunity to show gratitude to the Lord for His grace.
24. The options are brought out by the word "crouching" [NASB & NIV] or "lieth" [KJV]. It is the Qal active verb: **רָבַץ** (*ravas*): "actively crouching."
25. If Cain does well and decides to approach the sacrifice with humility, then the animal patiently awaits him to do so. The real issue in redemption is the change of mental attitude toward Messiah from which emerges the desire to approach the altar with a grace mental attitude.
26. However, if Cain does not decide well, then satanic influence lies at the door of his stream of consciousness and he will move into intensified bitterness.